

SPECIAL FEATURES OF THIS ISSUE:

Significance of the Seven Churches.—Swedenborg and the Hollow Globe.—Celibacy of the Messiah.—Mystery of Judgment.—Riddles of Astronomy.—Reincarnation or Resurrection.—Original Editorials.

THE FLAMING SWORD

A detailed illustration of a hand holding a flaming sword. The hand is shown from the wrist up, with fingers wrapped around the hilt. The sword is held diagonally, with the blade pointing upwards and to the right. The blade is engulfed in bright, stylized flames that radiate outwards. The background of the entire page is a dark, textured field with a border of repeating white, flame-like or leaf-like shapes. The title 'THE FLAMING SWORD' is written in large, bold, black letters with a white outline, positioned in the upper center of the page, partially overlapping the flames of the sword.

November 9, 1900.

THE CONTENTS

The Book of Revelation.

PART VI.

The Significance of the Seven Churches; the
Seven Great Days and Their Suns; the
Final Aggregation and Unity
of the Churches in
Simultaneity.

Swedenborg and the Cellular Cosmogony.

Celibacy of the Messiah.

KORESH.

Mystery of Divine Judgment.

Berthaldine, Matrona.

College Sport and Human Life.
Prof. O. F. L'Amoreaux.

In Editorial Perspective, Editorial Discus-
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News, etc.

Prof. U. G. Morrow.

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A GLANCE AT KORESHANITY.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGONY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes. God

in his perfection and power is the God-man or the man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

CELIBACY.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communistic. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

THE BIBLE.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

KORESHAN SOCIALISM.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money-power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic; and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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The Book of Revelation.

Part VI.

The Significance of the Seven Churches; the Seven Great Days and Their Suns; the Final Aggregation and Unity of the Churches in Simultaneity.

THE SEVEN CHURCHES constitute the seven days in simultaneity, for at the consummation of the age all things that have occurred in the consecution of time, will repeat themselves in the order of simultaneous manifestation. The seven churches, then, comprise seven days. This, however, cannot be understood, only as the law of literal correspondence is known and comprehended. In the alchemico-organic (physical) world we have the ordinary sun, from which is derived the light of day. To the materialistic mind, this is the only conceivable day; it is not, however, the day of the Scriptures. We ordinarily include night and day—or the twenty-four hours—as a day. According to the Bible, days are not so reckoned. God divided the light from the darkness; and the light he called day, and the darkness he called night. The day constituted the light of the world, and therefore the full day—the night comprising no part of day. Now, we contend that the Lord was the Light of the world, hence he was the Day of the world. We declare further, that he was the sixth Messianic manifestation of a given order, and consequently was the sixth Day. He was the Day in its central and least form. As the light of the Christ extended, by radiation, into that humanity constituting the church, the day extended and continued until the night of the dark ages came in the declension of the church.

The Sun of the religious and moral world went down in obscurity. The Light, not the night, was the sixth Day. There comes another Day, the Light of the

final illumination, the great Day of the Lord, the final Light of the dispensations. John was in the Light of this final Day of the seven, as to its interior origin; therefore he was in the Spirit on the Lord's Day, in the Lord's Light. It has no reference to the physical day, as the ordinary mind considers it.

The church of Smyrna, the second named in the order of their manifestation, signifies myrrh. The name of the church signifies its special character and function. To know the particular office of this Ekklesia, the language of symbolism must be interpreted, as in all other things revealed in the Apocalypse; for there is no unfolding of the truths contained therein until symbolic language is clear to the mind. The symbolism of myrrh, and hence the character of this church, will be disclosed when we come to the consideration of the charges committed to each.

The church of Pergamos signifies to approach conjunction. This is because Pergamos is from the two Greek words, *peri*, periphery or circumference, the limit of the cell; and *gamos*, marriage. When we come to analyze the charge to this church, it will become apparent to the student what is the character of the name, and why applied to the third church in order. The church of Thyatira—the fourth in order—has its name from the root to burn, and the root to wear out in affliction. This may be seen both from the roots themselves and the charge to this Ekklesia. Sardis is the fifth Ekklesia in the order named, and its name signifies

the joy of triumph, the signification of which will be more explicitly shown when the function of this Ekklesia is specifically analyzed. The church of Philadelphia, as universally known, is the Ekklesia of brotherly love. The character of this quality of love will be fully considered when this church comes in review. Laodicea is from *laos*, the people, and *dike*, pronounced *dikke*, judgment—judged by the people.

There are two phases of manifestation of all these orders of social aggregation and organic life. These churches exist throughout society, before the gatherings are complete and manifest as organic bodies. It is to the conditions obtaining before the gatherings are consummated, that the various charges are committed. It is to the people who are to comprise the aggregations into final fellowship, that the severe injunctions are communicated from the Lord, and the cursings and blessings will follow according as the injunctions are disregarded, or duly considered and observed.

And I turned to see the voice which was speaking with me; and having turned, I saw seven golden lamp-stands.—Rev.i: 12. (From the original Greek.) John was in the Spirit, with the natural impression remaining with him that he carried into the spiritual world. In looking for the Lord and his associate attendants, he thought to hear and see things naturally above him; for when a man is first intromitted, he judges all things as from the material view. John heard the voice behind him, because the things behind are things beneath or below, or toward the exterior; that is, in the natural. He not only saw things which were shortly to come to pass, as he declared, but to come to pass in the natural world. It was for this reason that he heard the voice behind him. Now, he turned to see the Voice. This is unusual, for we do not ordinarily see voices. But John not only turned to see the Voice, but he did see it and described what he saw; that is, he described the Voice. He saw the product of

the planted Word or Logos. Jesus was the Voice of God. His material form and presence constituted the Word—the veritable language of Deity. It was possible to see this Logos or Word. The new church, in the resurrection, is the product of this Word. It will come in the manifestation of seven orders of society, distinctly seen as the seven natural and visible churches. These constitute the literal Voice of the Almighty, because it is the multiplication of the Christ, and the manifestation of the Sons of God.

If the Lord Jesus was the Word and the Voice of God in the least form, its planting in the race—the church, will complete its fruition in the unfolded Word. As the Lord was the germ or seed of the kingdom, its (his) evolution will be the kingdom in its amplified manifestation. When it is unfolded into the Grand or universal natural Man, it will be no less the Voice of God, or Word, than before evolved into its manifest fruition. Our advice to some of our Advent friends who are looking up into the physical heavens for the sign of the Lord's coming, is to take the cue from John the Revelator, and look behind them, as the Lord's coming in power and great glory will be the incarnation of God's offspring from the present mortal humanity, which will be transformed to the immortals. "This mortal shall put on immortality."

The reason there are seven churches, is because there are seven distinct centers of the anatomical structure in the body, and seven corresponding physiological functions. Seven is not predicated of spiritual things, but of natural. A thing is in its fulness, holiness, and power in the literal or natural degree; and as seven signifies that which is whole or holy, seven only applies perfectly to natural things. The distinction between the seven churches and the New Jerusalem, is that the New Jerusalem is in the spiritual world before her descent, while the seven churches comprise the condition of the church after coming down into the natural sphere of immortal life.



The physical world is not to be destroyed at the Lord's coming, but a new heaven and a new earth are to be established. A new church is to be formed, wherein is not only acknowledged the truth that the Lord is God, but that as the Son in Jesus was conjoined to and made one with the *invisible* Father, so the Son in the resurrection—the new earth, the grand body, comprised of seven genera, the seven golden candlesticks, in coöperation as one man—will be conjoined to the *visible* Father, the Lord Christ.

The relation of the new heavens to the new earth must be such that a reciprocal influx and efflux shall

conjoin them into one. How important then that a competent head be manifest and cognized—even the Father in his humanity—to so move upon the angels of the churches that the new body be submitted to order, corresponding to the order of the heavens, that conjunction may obtain.

The principles upon which the kingdom of God is to be established, are in direct contrast to those of natural life; and he who wars for the kingdom makes war upon the sacred and holy things of a corrupt church and people.

Swedenborg and the Cellular Cosmogony.

The Mission of the Swedish Seer was to Unfold the Spiritual, not the Natural Degree, of the Word; His Vision of the Hollow Globe and its Atmospheres.

EMANUEL SWEDENBORG was chosen and ordained of God to unfold the spiritual degree ("sense") of the Word. This was not for the natural, but for the spiritual world. The spiritual degree ("sense") is for the spiritual angels, *not for natural men*. He himself said that the spiritual "sense" was not the Word in its fulness and holiness and power. "The Word is in its fulness, in its holiness, and in its power, in the natural sense." Emanuel Swedenborg always signed himself "Servant of the Lord." "The servant knoweth not what his Lord doeth." There being a natural degree ("sense"), it follows—if Swedenborg did not reveal it (and he did not, according to his own declarations and claims)—that the natural sense, which is the science of the Word, holds truth and principles that seem at variance with the spiritual degree.

Let us examine the question of the comparison of the natural (scientific) with the spiritual degree of the Word, on the basis of physical correspondences, and see if we cannot reach a satisfactory conclusion not in contradiction. In Swedenborg's "True Christian Religion," we find a presentation of fact from a state of illumination, in opposition to his preconceived ideas, and against which his natural mind rebelled when not in a state of illustration or enlightenment; that is, when out of his spiritual state. Swedenborg says in "True Christian Religion," paragraph 76, page 62:

When I was in illustration, I perceived that by means of the light and heat from the sun of your world, [he was talking with spirits,] spiritual atmospheres, which in themselves are substantial, were created one from another; and because there were three, and thence three degrees of them, three heavens were made; one for the angels who are in the highest degree of love and wisdom, another for the angels who are in the second degree, and the third for the angels who are in the lowest degree: but, because this spiritual universe cannot exist without a natural universe, in which it may produce its effects and uses, that then the sun, from which all natural things proceed, was created at the same time, and by this, in like manner, by means of light and heat, three atmospheres, encompassing the former, as the shell does the kernel, or the bark of a tree the wood; and at last, by means of these, the terraqueous globe, where are men, beasts, and fishes, also trees, shrubs, and herbs, was formed of different kinds of earths, which consist of loam, stones, and minerals.

When Swedenborg was in a state of illustration, he saw the universe as we scientifically portray it. When he was out of his state of illustration, he dropped back into his former consciousness of the Copernican humbug, and believed as he had been naturally taught. Now, let us suppose, or admit, that Swedenborg saw the natural sun, and around it three distinct atmospheres—the central physical atmosphere, which we call *aboron*, in which we maintain is the inner groupings of stars which in the physical heavens are the correspondences of the angels which he said occupied his highest

spiritual heavens; the second atmosphere, which we call hydrogen, in which is the second story of physical stars, corresponding to his second heavenly degree; and our own atmosphere of oxygen and nitrogen, occupied by the physical stars which are visible to the physical eye, corresponding to Swedenborg's lowest heavens. We breathe common atmosphere, not only with impunity, but because of a natural demand. We cannot breathe the hydrogen atmosphere above us with impunity. If we could bring down the hydrogen atmosphere and breathe it, we would become inanimate (like the Swedenborgian church), because that degree is discrete from our atmosphere, and will forever remain discrete.

What, then, can we do with that upper atmosphere (air), that we may utilize it for the good of common or natural life? We merely combine the hydrogen air with the oxygen air, and create another discrete degree, not to breathe, but to drink. It enters the body through the natural (the earthly, not the heavenly) channel. The stomach and the alimentary canal belong to the earth of man, but the lungs belong to the heavens of man. What does the Swedenborgian church do? It attempts to bring the spiritual "sense," the spiritual atmosphere, made for the spiritual angels, down into the natural degree without transforming its discrete quality into the degree of its utility. The hydrogen air, which comprises the physical heavens immediately above our atmosphere of oxygen and nitrogen, uniting with oxygen, produces the water which we drink. Water is the symbol of scientific; and as we take water into the stomach, and thence into the alimentary canal, so science is taken into the stomach of the brain, and thence into its alimentary canal.

We would change spiritual truth to scientific truth, and in doing this we would effect a transformation as great for the mind as the change of hydrogen (*hudor*, water; and *gennao*, to produce; that is, water-producer) is to the water we drink. The water we drink passes to the brain through digestion and assimilation, while the air we breathe passes directly to the brain through the pneumogastric nerve. The science of the Word is as distinct from its spiritual "sense," as water is distinct from either hydrogen or oxygen.

Let us present to a person not at all acquainted with either chemistry or physics, the gases—hydrogen and oxygen, and show him the difference between them, so that at another presentation of the same gases he could distinguish and know them; then again, bring him water made from the union of these two gases; would he know the water as hydrogen and oxygen?

By no means; nor can a Swedenborgian, who only knows the spiritual degree ("sense") of the Word, know the natural degree when he sees it. It would be the same as Greek to the man who did not know Greek. When the Swedenborgian church attempts to bring down the spiritual heaven without transforming its degree to that degree which corresponds to water in the

physical, it brings down one third part of the heavens to be violated. This is what John the Revelator says is done by the tail of the dragon. The Swedenborgian church constitutes that tail. If you doubt it, look up the history of the Parliament of Religions at the World's Fair (the Columbian Fair), and see if the Roman church did not occupy the head of that body, and the Swedenborgian church the tail of it.

Celibacy of the Messiah.

WAS THE LORD JESUS a celibate? If so, did not that state comport with His declaration: "They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more: for they are equal unto the angels"? That "world" does not mean the spiritual world, but the world (cosmos), or order, which succeeds the world then beginning; namely, the Christian dispensation. Will you set Swedenborg in authority above the Lord? "They which shall be accounted worthy to obtain that world, and the resurrection [reincarnation] from the dead, neither marry nor are given in marriage." Hence the followers of the Lord, who received the Holy Spirit and were baptized with the pure celibate (natural) Spirit of God, did not marry, nor were they given in marriage at that time.

The early church was a celibate church; and for this reason the form of celibacy is perpetuated in the Roman Catholic church today. When the early Christians were persecuted and slain, one of the principal charges brought against them by their enemies was, that they murdered their children. Why? because they had none to put on exhibition before the world, hence the charge, "they murdered them." "Be ye holy as I am holy; be ye pure as I am pure." There is not a man in the world who does not believe a state separate from and above the sex desire, to be a more holy state

than the state of sex life, and who would not honor such a life. When we talk to people who are in the world of sensualism, of a life of purity, in which men and women are brothers and sisters of a common family, they invariably say, "I am not good enough for that;" and it is not said ironically either.

Who in Christianity would not resent the claim that the Lord lived in the sex relation? If the sex plane were regulated according to the science of that plane, it would be right for those who are not to become the firstfruits of the new order, to live on that plane; but no man can live on both planes of life. If we would pass into the realm of the Sons of God, we will do so by renouncing the things which belong to and perpetuate us on that plane. If we would enter into Sonship, we must do so by applying the principles of that relationship. "As many as received him, to them gave he power to become the sons of God." "He that overcometh shall inherit all things [not some things]; and I will be his God, and he shall be my son." This has special reference to the one who overcomes at the end of the dispensation, and becomes the Messenger of the Covenant. Upon this one personality all the blessings are pronounced, in the summary of each of the seven churches, as declared in the second chapter of Revelation. It is the coming up of the Lord out of his people, whence the Lord comes at the end of the dispensation, to establish his natural kingdom in the earth.

Mystery of the Divine Judgment.

The Lifting of the Standard Which Shall Test the World; Goodness and Severity of God Revealed in Scientific Law; the Great High Priest and His Mission.

BERTHALDINE, MATRONA.

THE ALMIGHTY, considered as a critic, must be pronounced the most severe, inasmuch as his standard in the judgment of all things is the plumb-line of the universal integrity. His absolute knowledge of every domain of the universe, of which his is the central Personality, gives him a power of unequaled, discriminating criticism. He declares that he abhors iniquity, which is the slightest deviation from his established standard of integrity, in each and every sphere of thought and life. We are told by the Apostle

Paul to "behold the goodness and severity of God."

It is a popular modern fallacy, that lust and license to do evil are one with love and liberty; and so they are commonly denominated love and liberty, by the indiscriminate tolerance of both modern Christianity and infidelity, which love darkness rather than light—their deeds being evil continually. There is declared to be, in the order of law, a set time for the judgment of every cosmos; for the exhibition of the severity of the Almighty, as the severest of critics; he therefore be-

comes known periodically in some degree of personal manifestation as the Judge of all, and exhibits to men the standard of Deific development due in the most progressive humanity.

God develops in humanity by degrees, from the innermost to the outermost, and from the outermost to the innermost. All the humanity of each cycle of progression and retrogression, who unite by polarization in the Unit of its integrity, he declares to be *one* with him in the covenant relation of the law, which law at the same time condemns all to dispensational extermination from his presence who fail to so unite. It is written of the Almighty, that as Judge of this age he is present in the Messenger of the Covenant, a person who tests and tries men before the final condemnation to be effected by the determining power of the judgment—the *Flaming Sword*, the theocrasis. The Messenger of the Covenant tests, and tries, and purifies all who seek the covenant relations of that divine unity which is above the condemnation of that absolute standard of divine justice revealed by the science of the law. The prophet states the facts concerning the Judge now due, in the Scripture of Malachi iii: 1-6.

We have been living during the age of grace—called the Christian era, as the subjects of the mercy of him whose culminating act at the end of the age is the re-establishment of an integral standard of exact justice. Love can do no more for humanity than to bring it to an absolute Science of equity, by the light of which is revealed the universal love of God, which enables man to create conditions which will make universal equity a manifest and living fact.

The Messenger referred to specifically by the Prophet is, by the prophetic spirit, declared as born into the world under the law, a condemned sinner subject to all the conditions of the condemned who are not on the road to hell, but already in that mortal condition of the nether world. He is born of the Spirit into the Priesthood of the order of Levi, its anointed High Priest of conjunctive unity with Deity, and becomes the High Priest of the order of Melchizedek. Though polluted by a sensual conception and birth in sin, and development in its ways, this God-anointed High Priest is the veritable Tabernacle of God Eloah-Jehovah, which, when cleansed by the applied science of the law, becomes the fit dwelling place for the most Holy in the wilderness, and is finally involved in the innermost court of the Temple of the New Jerusalem, the temple of Jehovah's harvest of glorified life.

This High Priest—touched with a feeling of all our infirmities, that he may do justice and love mercy—is judged from the standpoint of the mind of God—above the law and without sin; for the all-seeing Eye of that mind knows the secret of the Man of Sorrows, acquainted with grief; knows that "he who knew no sin" was, in obedience to the law of the cross, made to be sin that he might become the life-source of the world to come, the Sun of Righteousness, and the power of God unto the salvation of all who should believe in his

Name. This Name—the new name of Eloah-Jehovah, the name of the woman clothed with the sun, and with the moon under her feet—is the name which is to test the faith of the world today, by all the rational processes of absolute science; to test it and to try it by all the fires of purification, as gold is tried. Well may the prophet exclaim: "Who shall stand when he appeareth?"

The age now passing away has been an age of faith without the works of the law, because men have been immature and ignorant of the science of the law, and so deluded by the powers of science falsely so called, that they call evil good, and good evil—and the woes of the curse are upon them.

The promise of the Spirit of the Lord for this age, was that *men* should ultimately know the truth as the saving power of the Gods; that they should come to know God and Jehovah—his sent Word. In the beginning of the age the Apostles declared: "For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away." They then had but the philosophic degree of the Word; they had not the scientific degree—the Word in ultimates.

The one man who knew God—because he was God, being one with the universal Father-Mother, or source of being—was planted in the race that all men in him might, each in his own order and degree of development, come to know God as he should know him at the harvest time, the end of the age. At this time his new Name, his Sun of Righteousness, must first arise, to make manifest a firstfruit of the harvest of his life, as the Father-Mother Deity.

KORESH, the new Name of Deity to be made Holy by the wise who understand, and the reverent of ages to come, is called the Sun of Righteousness, because he brings in ultimates the science of the laws of universal life and immortality; he brings truth in the perfected form of an integral system of universal science. By this culminating act of justice,—which is tenderest mercy,—he leaves men without the excuse of ignorance before the law. Once in the possession of this science, they must judge themselves, judge angels, judge God. With what judgment they judge, they must be judged. According to their judgment and to their polarity, they unify and are absorbed in their trial by fire; for this world, it is written, is reserved unto fire.

The Almighty names himself, makes his name holy, and writes his name upon all who believe in, by believing with him, that all who do his commandments have a right to eat of the Tree of Life and live the life of God in the flesh, and in the spirit of wisdom and understanding. The spirit of the Lord inspired this language: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

The true scientist declares that the law which was fulfilled in the bringing forth of Jehovah as the begin-

ning of the creation of the Gods, is a law to be exalted as the standard of universal life, and its Scientist to be revered as the mighty God, the age-lasting Savior and regenerator of that Holy Seed. Without One who *knows*, we—with all our zeal for knowledge—can do nothing; and we but consume our zeal upon our lusts in our ignorance.

The physical sun is the focalization of all the physical energies of the universe, of which it is the vitalizing center. Its correspondent—the intellectual Sun of the anthropostic universe, the perfected Lord our Righteousness—is the focalization of the universal mental energies which radiate from the Messenger of the Covenant, the High Priest of the order of Levi, the Son of Conjunction, who returns to the world from “Ur of the Chaldees,” the fire of purification—Abraham obedient to law of life and immortality, the law of sacrifice, brought to light by the Word of the Lord spoken 1900 years ago.

Light is now manifest because of the Word then spoken; and all who have sat so long in darkness may, by the sure word of science,—which alone can interpret prophecies,—see and know the greater Light which is to rule the day of the Lord, wherein men shall rest in the integrity of the law of the Lord, which converteth the soul and maketh wise the simple. Men may now eat of the fruit of the tree of the knowledge of good and evil and become as Gods—wise as serpents and harmless as doves. They may become considerate, circumspect, and discriminating. Their love, guided by scientific understanding, will exact perfection in themselves and in all

things, as did the Lord who said: “Be ye perfect, as your Father in Heaven is perfect.”

The Almighty demands no perfection that he does not exemplify. He condemns no unfinished work. He occupies the one standpoint of righteous judgment; he waits with the long suffering of perfect patience for every man in his own order, to reach the amplification of perfect wisdom and understanding; to see the beauty in the use of everything in its time and place; and to find for everything its place, and time, and use. He criticises that he may refine, purify, and perfect; he criticises by placing the beauty of Holiness in the most Holy place of man's being—writing the law of his own divine being upon man's heart, by enlightening his intellect with the science of life and immortality. Then when man is perfected and enters the bridal chamber of his divine being, he (like his God) knows good and evil and abhors iniquity; like God, he is angry with the wicked every day, and protects himself from all evil with the fire of his unquenchable love.

It is for divine love to cover the fall of man, and for the science of the wisdom of that love to bring again from the dead Him whose fall was for the rising of many; and to highly exalt him above all principalities and powers—giving him the new Name attained by sacrifice, the name of KORESH, the Sun or source of Being; a name to shield from all the fiery darts of adverse criticism, the ways of the Almighty—whose ways are not as our ways, and whose thoughts are not the thoughts of mortals. The methods of the all-conquering Hero who destroys the last enemy, death, make the methods of all his enemies obsolete and contemptible.

College Sport and Human Life.

PROF. O. F. L'AMOREAUX, A. M., PH. D.

A STUDENT who two months ago was in vigorous health, attending the Cedar Rapids (Iowa) College, now lies in the hospital, a victim of the demon of sport, with broken spinal column,—a prospective cripple and helpless burden upon others. While he lay under the surgeon's knife, a pretended Christian professor of this so called Christian college was pleading with his fellow students to continue the bloody game of football—the cause of the ruin. The students of the High School, which furnished the other team in the game, had enough regard for the sad fate of their fellow, if not for their own safety, to discontinue the game; not so the Christian (?) college.

The exercise of football is too violent to be useful in developing the strength the student needs; but the spirit of gaming has seized the students and dominates the college. It has a perfectly natural cause. The children of the wealthy exploiters of the labors of those who are doomed to a life of toil, like the children of the slaveholders of the last generation, have not the need to labor, and are taught that labor is degrading; but they must have exercise and amusement, so various games must be kept up—to furnish opportunity for gamblers and other vicious persons to follow their call-

ing. The modern newspaper caters to this vice, as it does to every vice, by filling its columns with the news of the various games.

This is one phase of Belshazzar's great feast. Games, revelry, are the order of the day; and if an occasional human life must pay the forfeit, in this degenerate time, there is nothing so cheap as humanity! The money god that rules governments and the business world, holds it well-nigh worthless. The professed church—forgetting Jesus' care for the bodies of men—which caused them to have “all things common,” expends all its energies to care for the souls of men, about which it knows practically nothing, suffering them without its protest to rob and destroy one another—body and soul.

Truly the world again needs a Savior, since it has hopelessly lost the only right way. In the fulness of time, which is now, that need must bring that which is wanted. However difficult, nay, impossible, it may seem, this “hell which hath enlarged herself and opened her mouth without measure,” will find herself shrunk to her proper proportions and her mouth closed, as is meet, and God's captives freed from her teeth. The reign of the god of this world (age) will then come to an end, the devil will no longer make game of humanity, and the one who will not work shall not eat. New heavens and a new earth will be here, in which dwelleth righteousness.

In the Editorial Perspective.

THE EDITOR.

MODERN ASTRONOMY is but a relic of mediæval times—the period of the “dark ages” of the present dispensation. Since the time of its founding, it has taught nothing that is true, revealed nothing that it explains, discovered nothing that it is able to apply in the field of human relations. In the darkness of its fallacy and in the weakness of its absurdity, it extends into the twentieth century without a premise; it is a structure without a solid foundation—astronomical ingenuity has been expended upon the abstract, and its conclusions of the infinite unmistakably demonstrate the imperfect and unfinished mind and character which developed the monstrous hypotheses. The modern astronomer is distinguishing himself through his startling discoveries of unsolved problems and riddles in astronomy; he is waking up to the fact that it is an astronomy which does not explain, a cosmogony which does not create. It would serve the Almighty Creator little purpose—it has served humanity less. To the great question of how the universe was created, astronomy has nothing for an answer but admitted speculation; its theories of creation are contradictory; they conflict in premise and conclusion. The astronomer is lost in a wilderness of worlds; he knows neither whence he came, nor whither he is going! Who placed the worlds in infinite space? Whence the original impetus of the stars and planets, and what the object and end of their motions? are questions which stagger the astronomer. The scientists conceive a universe which has no form; they observe no center, discover no circumference. They cannot name a single central law upon which existence depends, because the system denies the possibility of the conservation of force. Then, there is the mystery of the sun, the orb which has shone for ages, and which, for aught the scientists know, has no source of supply of its fuel. The new mathematics is disturbing all previous conclusions concerning infinite space—whether or not space is limited, and how far it extends. The usual mind considers that this question is “settled;” but such men as Astronomer Newcomb, of Washington, and Prof. Scharwerker, of Berlin, hold that space *may* be limited. What limits space? Koreshanity answers that the exterior limit of space is the outermost material environ of the earth’s shell. This gives the universe a form which involves all its functions; it destroys the theories of infinity, and demonstrates the conclusions of the finished mind concerning the finished, complete, perfect, and limited universe in which we live. Modern astronomy has reached the century of its overthrow; like the church, it is breaking up into schools and sects, and its fall is at hand! The Twentieth Century Science must contain no unsolved problems; it must contain all there is to know, ere humanity can accomplish all that is possible in all the spheres of its relations and activity. The Koreshan Cosmogony is the fundamental Science of the New Century, the Light of the New World; it has come to solve all problems, answer all questions; to remove all obstacles to progress, and accomplish the greatest possibilities for the happiness of humanity and the good of its Gods!

Rev. Sheldon throws out a few hints on “How to make a better world.” He finds that we are in a most wonderful age—wonderful not because of the money we make, not the great churches we build, not because of the material prosperity which we possess, but because of the opportunities afforded to make a better world. Now, here is suggested a splendid opportunity for the Almighty, who is supposed to have the monopoly of world making—if the reverend gentleman could only call his attention to it. We mention it in THE FLAMING SWORD, be-

cause the Almighty is watching its contents pretty closely; we also desire that others shall know of the processes of making the world better, because they are to be subjects of the new creation, and have something to do with both the old and the new. The great problems of world reformation confront us; and one thing essential to success is to begin right, and another is to keep doing right all the way along until the work is accomplished. The first suggestion of Rev. Sheldon is not far from right: “The very first way to make a better world is to make a better church in the world.” Nineteen hundred years ago Jesus began the work of making the world better on just such a plan—he began the creation of a new church. He was *authorized* to found a church; and a new church was *necessary*, because there was considerable suspicion about the old one. Jesus had authority to establish a new church, because he was the Messiah and Messenger, the Priest and the Prophet; he was the Seed and the Savior, in possession of all power in heaven and in earth; and the record he left was a better church in the world, a better plant—the record every sown seed leaves; but that church declined and fell away, even as it was prophesied. Now, who shall found the new church? Who shall make the world better? Why, if the logic of the Bible, of history, and of Nature is worth anything, the conclusion is inevitable and unavoidable, that if the Christ alone was authorized to head the better church nineteen hundred years ago, then the authority to establish the great Church and Kingdom of the new Order must be vested in the Messiah of the New Dispensation.

Some one says that he can see nothing in Koreshanity but a startling system of cosmogony, with the chances in favor of its being fallacious; he can see no remedy for existing evils—no elements of reform, no promise of change. That mind must indeed be short sighted, which cannot perceive the spirit nor recognize the science of genuine reform in the Koreshan System, and which cannot realize the fact that to begin right in the construction of human society, one must have an irrefutable foundation for the building, an indisputable premise for all logical conclusions. The Cellular Cosmogony is but the foundation of a great System, the ramifications of which extend into all of the departments of thought and life. Does one see the hope of the world’s deliverance in a new religion? Koreshanity is supremely religious. The true religion is the bond of unity of the perfect society, the center of which is the Messianic nucleus, involving the forces which shall destroy superstition, purify and elevate the mind, and avert the catastrophe of death. Does one desire to see reform in government? Koreshanity is a government in itself; it involves the principles of all the known forms of government; it lacks nothing, for its pattern is the perfect form of the universe. Does one desire to see the destruction of the competitive system? Koreshanity is a social system—it teaches and applies the perfect Socialism; it advocates communism and the introduction of equitable commerce. It involves in unity all the elements of reform contained in the fragmentary systems. Koreshanity comes with the law of life,—with the law and the life, with the Message and the Man! There is nothing omitted from it that is necessary to its completeness; it is the whole of truth, the all of good; it is *the* remedy for all the world’s ills and evils—there is no other!

Prof. Herron, if we may believe his statements, is a very exceptional character. He has given his reasons for being a socialist; but unconsciously, perhaps, by the very reasons for which he is a socialist, he bars out others and makes himself the only socialist in existence! He declares that “I am a

socialist, because I am a free man. I have paid too great a price for my freedom, and have left too many blood-stains upon the capitalistic order, to make any compromise with what I have won and intend to keep." He is saved; he is *free*; he needs no one to help him obtain what he already has; he is independent of all others,—the conspicuously fortunate one who has helped himself to freedom. He is a socialist because he is free; but he says that "The *whole world is enslaved* as long as there remains a single slave on the earth;" and, "I have often said that *no man can be free* until all are free." If he is free, and because he is free he is a socialist; if the whole world is enslaved—then there are no socialists but the Professor—he is all there is of it! Further: If all the world is enslaved and is not free; and if no man can be free until all are free, it remains that no man can be a socialist until all are socialists! So Prof. Herron is *not* a socialist after all, because he is not free, and therefore not a socialist while there remains anyone in bondage. It is fashionable to contradict one's self; if there were no contradictions there would be no problems—there could be no modern socialists!

Christian science teaches that there is no evil, and that humanity is full of good; but it must have some place to put that which is called evil—hence, the growing belief that the pessimist embodies all there is of the world's meanness. The man who looks upon the world as it is and tells the truth about its condition, is said to take but the measure of his own soul. One has said, "He who prates about human nature's baseness and deceit, looks into the mirror of his heart, and sees his kind therein reflected." What a reflection on the Christ, whose truthful denunciations exposed the heart of the corrupt people to whom he came! The logic of mental science fallacies discards the Messiah, and belittles the mission of the prophets of the ages. Was the Man after whom christian science presumes to take its name, so untrue to humanity as to *lie* about its character, mistaking his own for theirs? Was He viewing himself when he pointed to the hypocrites and whited sepulchers? Was He reflecting his own image into others when he saw the corruptions and ignorance of the people? And did He suggest his own origin when he declared of those who opposed him, "Ye are of your father the devil"? Koreshanity's picture of the modern world agrees with what Jesus saw nineteen hundred years ago; it advocates the law, the scientific mirror into which one may look and behold what manner of man he is!

Everything in the physical world has its counterpart or correspondent in the spiritual; the relation of matter to energy is such as to make this correspondence inevitable. Things in the physical cosmos are the most external forms of expression of *ideas*. All of the forms in the mineral, vegetable, and animal kingdoms are human and divine ideas expressed in the different domains of existence. Consequently, a law found operative in any one domain, is also operative in every other domain—this alone makes the laws of the universe uniform. For this reason, a natural symbol is the most exact form of communication of truths from cycle to cycle; there is nothing else to be chosen to specifically represent a truth to the external mind. Nature is the same in its general aspects from age to age, and from cycle to cycle; and the meaning of its symbols remains unchanged. The language of the cosmos is the eternal language of Cause. The Creator infallibly writes his truth and reveals his laws in the great natural organic structure of the cosmos; whoever is able to correctly read what He has there written, is enabled to know the laws by which God creates the universe and perpetuates himself.

Hearst makes a pretense at the advocacy of state socialism

on the basis of democracy, because democracy "is the only guardian of the competitive system." No doubt the kind of socialism which will admit of the perpetuity of the accursed system of competition, is the kind of socialism desired by the millionaire publisher; but the true Socialist decidedly objects to having the competitive system operate under the conspicuous sign, "This is Socialism," unless the competitors mean to abandon the competitive principles and practices. "The advocate of the trusts must either be a socialist or a pirate;" but socialism is opposed to competition; consequently, how can a competitive democrat be a socialist? True socialism belongs to the age of Empire, the era of the gigantic Trust of the Gods, the dispensation of the monopolies of all utilities for the benefit of the people!

It is reported that the treasury of the United States breaks the gold record, having a balance of \$451,477,404—the highest point ever reached since the founding of the government, and the sum is said to constitute the largest gold fund in the world. This is the gold standard of prosperity, the magnitude of the republican conception of the utility of money as a commodity. The policy of the administration under the influence of the money power, is that gold serves the greatest use to man when withdrawn from circulation and placed beyond the reach of the people, in the vaults of the government. Then what do the people use? Why, money issued by private banking concerns; it is the exchange employed in the gigantic system of robbery which the government licenses and protects. The success of the scheme, under the careful manipulation of the gold bugs, is called prosperity.

Rev. Dr. Henderson says that the church is flying flags of distress, and lamenting its decline in influence and numbers. Modern Christianity's gospel ship is totally unseaworthy, and is about to sink in the stormy sea of humanity. It is the inevitable judgment visited upon the corrupt institution. For long, the old ship has carried the wares of hades—it has trafficked in fallacy, and has paved the way for piracy of every form. There is mutiny on deck; the compass is lost, and the pilot has disappeared. And with the waterlogged hull, shattered masts, tattered sails, and signs of distress, who would board her for the New Jerusalem?

Appeal to Reason, a forceful socialistic weekly, at Girard, Kansas, publishes a list of 530 trusts and corporations in the United States, having an aggregate capital of nearly \$10,000,000,000, averaging about \$18,000,000 each—the lowest in the scale being \$1,000,000, and the highest, \$400,000,000. This list appears under the heading: "The Armed Camp of Commercial Piracy. These trusts levy tribute on the American people greater annually than all the crowned heads and titled families of the earth. The people must own the trusts, or the trusts will own the people and all the property of the nation." The christian scientist says there is no evil, and the republican asserts that there are no trusts; but the list of facts contradicts both!

Replying to the question of a correspondent—"How is it that the planets move in ellipses instead of circles?"—the editor of a scientific journal says: "The proof that the planets move in ellipses is mathematical, and was first shown by Kepler, who also proved that they did not move in circles." But mathematical proofs in astronomy are *proving* to be very unsatisfactory—even Newton's proof of universal gravitation is being rejected by many scientists. The mathematical juggler, in the field of astronomy, is what the prestidigitator is on the stage—he is interesting, but deceptive.

A Methodist church but a stone's throw from the Koreshan Home, at Washington Heights, Chicago, took advantage of humanity's desire to eat and to find out the latest election news; hence, the preparations for bulletining the front of the church, by way of advertising the supper within—consisting of McKinley buns, Bryan biscuit, Roosevelt chow chow, Stevenson pudding, Debs crackers, Woolley cake, Yates pie, Alschuler tarts, Lorimer pickles, etc. Popular political zeal, rather than the spirit of modern religion, can be depended upon to pay the preacher's salary!

The cost of the ticket of admission into the White House, with the privilege of remaining for four years, is equal to the amount of money squandered on campaign speeches and literature; to the aggregate sum necessary to purchase votes; to the price paid for whiskey by both parties; to the total expenses of the election; and to the value of the 15,000,000 American votes; and more—a presidential ticket costs the nation all the blunders made, and the hardships entailed by the administration which the ticket admits to seats of authority.

The law of re-embodiment makes Rip van Winkle a real instead of a fictitious character; he comes back to the scenes of activity in the natural world, and is found in the observatory, in the pulpit, in the university, and in all the departments of society, filled with the ideas of his grandfather—the shades of the past centuries. The world is full of back numbers, clods in the way, bars to progress, dead weights on civilization.

The twentieth century Christ must be as personal and tangible as the Christ of the first century; he must be a Man, not a myth. All of the triumphs of the new age—triumphs and victories for which the world has hoped and dreamed, must be wrought by a Man—there will be no far-reaching nor lasting reform without him!

That which makes the presidential election a point of supreme national interest, is the fact that a sudden reversal of the polls always changes the political zones, and perturbs the political orbs in their paths to Washington.

The twentieth century is not exclusively a century of peace; the great battle of Gog and Magog is yet to be fought, and the

most stupendous revolution of the ages makes the history of the first quarter of the new century.

That religion alone is practical which is susceptible of being applied to all the external affairs of human relations; it must contain the science of economics, the basis of equitable commerce.

At every election, the other party is "so badly beaten that nothing more will ever be heard of it;" but at the proper time, it is always in the field with another candidate!

If you do not believe that it is a crime to make money, coin a few dollars and realize that it is a terrible thing to fall into the hands of the government.

The Messiah is the great Discoverer, the Truth revealer, the Law-giver, the Life-conserver, the World-reformer, and the Man-Creator.

The political parties are composed of the bosses; the people are merely asked to support the tickets and pay the bills.

Landslides are dangerous; the unparalleled republican avalanche is a sweeping victory for the money power!

Modern fallacies are gigantic fabrications; like the metropolitan sky-scrapers, they are many stories high!

It is obvious that God is not in the heart of the man who supposes that the home of Deity is in the sky.

The physical cosmos contains the universe of humanity, and humanity contains the spiritual world.

The power that runs the machinery of the solar system is generated in the universal battery cell.

The golden calf will feast upon full dinner pails from the national dairy for another four years!

An age of discovery is necessary, because every man, everything, and every truth has been lost.

When genuine love takes the place of force, the world will be governed in righteousness.

The modern church radiates theological moonshine!

Koreshanity is the Religion of the Sun!

Editorial Discussions and Miscellany.

QUESTIONS ANSWERED BY KORESH.

Reincarnation is Resurrection.

How shall I answer this objection? Can not accept the doctrine of reincarnation—since Swedenborg denies it—but suggests that Cyrus, King of Persia, may have his habitat in the mind of Dr. Teed (re-embodiment), and really make it seem to the Doctor that he is the old King reincarnated.—J. B. P., Fruitland, Ia.

The doctrine of reincarnation is the doctrine of the resurrection. "If there be no resurrection [*anastasis*, Greek; *resurgam*, Latin] of the dead, then * * * is our preaching vain, and your faith is also vain." If all the men in the world should deny the gospel of the resurrection (*anastasis*, *resurgam*, reincarnation), it would prove nothing; for if I plant a kernel of wheat and watch its growth, after the planted kernel disintegrates and

the blade is produced, I continue to observe the production of the stalk until the wheat again appears at the top of the stalk. This is not merely the re-embodiment of the wheat, but it is also its multiplication. The Scriptures give just this illustration as embracing the resurrection or re-embodiment.

Jesus was the resurrection. Was he the *anastasis*, the *resurgam*, the re-surrection, the standing again? If He was the resurrection and the life, of what was he the resurrection? Of whom was He the *resurgam*, the standing again; the *anastasis*, the standing again? Of Abraham. God promised an inheritance to Abraham; that inheritance was this world. The Lord Jesus, the Christ of God, is prom-

ised this world as an inheritance. The Lord is heir of the world. Abraham could not come into his inheritance until he became perfect. His passage through the Abrahamic dispensation was a career of experience essential to his development into the perfect character. That was attained when he became the Lord through the process of generation.

"The Word of God [the Word is God] came to Nathan, saying, go and tell David, my servant, thus saith the Lord, thou shalt not build me an house to dwell in: For I have not dwelt in an house since the day that I brought up Israel unto this day; but have gone from tent to tent, and from one tabernacle to another." Now, God says to David

through Nathan, that he has had no house to dwell in, but has gone from tent to tent, and from tabernacle to tabernacle. Let us ask, "What is a tent? and what is a tabernacle? Ye are the tabernacles of God." According to the Scriptures, *men* are tabernacles. In the complete sense, the priest was a tabernacle, and the prophet was a tent. When God said he had migrated from tent to tent, and from tabernacle to tabernacle, he merely defined the various re-embodiments through which he had passed until he reached the manifestation of the Son of God, which fulfilled a cycle of forty-two natural or common generations, to perfect one divine generation.

The Lord Jesus, the Christ of God and the Son of God, was the same Word who came to Nathan the prophet. He was in the priests and in the prophets, but when he came as the Son of God he was incarnate, reincarnate, or resurrected, or if we employ the Greek, he was the *anastasis*, the standing again. Job says; "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth." If the Redeemer stands at the latter day upon the earth, he will stand in a new Name; for the Lord says through John the Revelator: "Him [not them] that overcometh will I make a pillar in the temple of my God [the temple of God is the redeemed humanity], and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: *and I will write upon him my new name.*" Job further says: "And though after my skin worms destroy this body, yet in my flesh shall I see God." Job had a pretty clear conception of the truth of re-embodiment.

Swedenborg never attempted to interpret more than the spiritual "sense" of the Word; but he made the statement that the Word was in its fulness, in its holiness, and in its power in the literal "sense." In this "sense" only, is it in its power and in its completion. Who, then, shall interpret its literal or scientific "sense"? Certainly not Swedenborg. Who, then? "That saith of Cyrus, He is my Shepherd, and shall perform *all* my pleasure [not a part of it, as did Swedenborg]: even saying to Jerusalem [the New Jerusalem], thou shalt be built, and to the temple [the Sons of God], thy foundation shall be laid. Thus saith the Lord to his Anointed [Christ], to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut." Cyrus knows his mission as absolutely as did Swedenborg, and will continue to perform his service until the nations shall confess his appointment and authority.

Fallacious Currency Bases.

Absurdity of Arguments for Gold and Silver Standards. Evils of Present Financial System.

The creditor class that has so long used a commodity currency to juggle with, does not want to see this serviceable tool slip entirely from their fingers, so they have made it, as they say, the base of the currency which is to be (when they get it to suit them) convertible paper, which is in fact not money at all, as the high authorities I have quoted, including our own Supreme Court, affirm, only their *promises to pay* money. By a senseless jargon of gold standard, silver standard, single standard, double standard, monometallism and bimetalism, they cheat the people into believing that somehow (but how they never attempt to explain) this commodity base of a paper currency gives its value to the whole volume of currency, and determines the value of all commodities.

This senseless chatter, which they sometimes dignify by calling it the battle of the standards, reminds me of a reputed trick of that Athenian statesman and demagogue, Alcibiades, who, when he was in power and was trifling with the liberties of the people, had a favorite dog whose chief adornment was a very beautiful, curled caudal appendage. To the astonishment of everybody, one morning he made his appearance shorn of his chief attraction. In response to inquiries for an explanation, his crafty master said: "I prefer that the Athenian people busy themselves about my dog's tail rather than my public acts."

The fact is, as confessed by Mr. Thompson, the president of the Chase National Bank of New York, in a circular to the Banker's Congress in Chicago: "Gold as money is practically unknown by the people. * * * The idea of compelling the people to carry a metallic currency is absolutely exploded."

The gold and silver of the country are mostly piled up in the Treasury and in the vaults of the banks; and while so kept, constitute no part of the active volume of the currency that fixes prices of commodities, and are of no more use than as though they were yet hidden in the earth. The very idea of promising to pay from three to five dollars of paper obligations with one dollar of money, in place of the currency itself, the volume of which fixes the price of commodities; and besides this, promising to pay on demand about three billions of bank deposits, and all public and private indebtedness, which it is estimated now equals half the value of all the property in the nation; besides all the current money transactions of the nation, with the comparatively trifling amount of specie that is supposed to constitute the base of the currency, is one that ought to have originated, if it did not, in the brain of a madman.

Remember that we saw from the highest authority and from experience, that a full legal tender paper currency, Hugh McCulloch to the contrary notwithstanding, is money, and may be so limited as not to fluctuate; that a currency, in whole or in part a commodity, must fluctuate. Our vast amount of debt, contracted when the volume of currency was three or four times as great as now, and therefore when the value of property was in many cases three or four times as great, must be paid when means of payment are only one fourth as great as when they were contracted.

It is plain, unless the volume of money, not *promises to pay money*, is vastly increased, the debts can never be paid, and *ought not to be*. They have been virtually quadrupled in amount by varying the conditions of payment since their contraction, not by any process of Nature, but by an intervention of law at the instance of the persons to whom they are due.

In the light of the above facts, Wendell Phillips' statement that England's specie base was fifty cents to one hundred dollars paper, and if you wanted the specie you could not get it, was far this side of the truth; and the state of our own currency is probably even worse.

The man in the Scriptures who built his house upon the sand was counted a fool; how much wiser are the people who built their financial house upon the most shifting of all commodities—gold and silver? If it were true that they were always the most stable in value of all commodities,—which is shown *not to be the case* by Secretary Fessenden, in his report after the partial demonetization of the greenbacks by Congress, when gold went up one hundred and fifty per cent in a few days, and went down again as rapidly, while other commodities showed no such variations in value,—the fact that they must be taken out of a country's currency to pay its foreign balances of trade, or desert it to be hoarded or buried in case of loss of confidence, makes them entirely unfit for the foundation of a financial structure that can possibly stand. As well expect a house to stand whose foundation stones were constantly rolling from under it.

Abundant facts have already been given to prove the statement true, and if more were needed they are at hand. Remember, 1st. Their departure lessens the volume of currency and causes prices to fall. 2d. Their return to a currency inflates it and causes prices to go up. 3d. That fluctuation ruins producer and trader and benefits only bankers, and sometimes even they are involved in the common ruin. 4th. That fluctuation no more pertains to a paper currency than a gold one, and need not pertain to the former at all, but is inseparable from the latter.—From "National Suicide," by Prof. O. F. L'Amoreaux.

The Flaming Sword.

A Few of Many Letters Commending the Special Anniversary Number.

A Word of Appreciation.

EDITOR FLAMING SWORD:—I feel called upon to express my appreciation of THE FLAMING SWORD of October 19. The articles are fine, but especially that one on the Illumination of Koresh. The revelation of the mystery of immortal life—which is the pith of that article—seems nearly absolute to me. * * He struck the proper tension, and heaven opened; that is the secret—tension! Now, why should he not be able to tell us all worth knowing? I am satisfied that he can.—Maj. O. W. Denver, Colo.

A Masterpiece.

DEAR FRIENDS:—THE FLAMING SWORD of October 19 is at hand. The words from the pen of our beloved Teacher intensify my desire for greater ability to grasp his wonderful truth. This copy of THE FLAMING SWORD is a masterpiece. Please send me a few more copies, as I can use them to good advantage.—C. D. S., Enon, O.

Best Ever Issued.

EDITOR FLAMING SWORD:—Please send me at once, 6 copies of the issue of October 19, that I may use them among my friends. I think it is the best and most wonderful number that has ever been issued.—M.R. R., Lynn, Mass.

The Flaming Sword in the Sky.

EDITOR FLAMING SWORD:—This morning, say from 7:30 to 9:00 o'clock, there appeared close to the sun, a magnificent Flaming Sword. At first the hilt touched the horizon, and the blade extended upward nearly perpendicular. Soon it began to turn, the hilt to the right or southward, and the blade to the left or northward, until it lay nearly horizontal against the eastern sky. A remarkable feature of the phenomenon was the degree of perfection with which it preserved its general shape. The edges appeared tinged with a beautiful yellowish feathering or flaming fringe, and for quite a time there were no other clouds, but the sky was clear and the sun shining. The sight was indeed beautiful.

With what thrilling interest did I read the article, "The Illumination of KORESH, in issue of October 19. It may be termed "A Romance of Real Life," in the true and inner sense. Oh! the marvels and wonders of this day. Thine,—C. B. Salem, O.

* * *

Koreshanity Searches for the Interested.

Scores of people who have accepted Koreshanity can look back to the time when they first heard of Koreshanity; a tract, a leaflet, copy of THE SWORD, a suggestion from some friend, aroused their interest. The Editor of THE FLAMING SWORD first heard of Koreshanity years ago, in a little advertisement in a New York paper; another Koreshan found a scrap of paper which had lain for weeks

in rain and sun away south, in Texas; another found a discarded copy of THE SWORD in a waste-basket.

A letter comes to us this week from a man who only saw our charts displayed on the streets of Chicago one evening; he did not stop to investigate, but the novelty of what he saw remained with him, and now, without knowing our name, or location in the city, he ventures to address: "Publisher FLAMING SWORD, or Prof.—, the Philosopher, Sixty-third street, near Stewart ave.; who teaches we live on the inside instead of outside of earth, charts visible from pavement; name and address unknown," all this appeared on the envelope, but it reached us! He writes:

SIR:—Please send me a pamphlet, card, or picture showing and outlining your scheme of how we live on the inside instead of the outside. I saw your large chart, but was too busy to investigate then. I merely passed by. I want to see

Scientific Lectures by Koresh.

The Founder of Koreshanity is delivering an interesting series of scientific Lectures Thursday evenings, 8 P. M., at Koreshan Hall, 316 West Sixty-third street, Chicago. Much interest is manifested at these Lectures. A short time is devoted each evening to answering questions.

The regular services of the Koreshan Ecclesia are now held every Sunday, 3 P. M., at same Hall. Interested friends of Koreshanity in Chicago and vicinity are invited to avail themselves of these opportunities to hear the Founder of the System.

if there is any logical thought, metaphysically considered, in your scheme. Your plan is somewhat radical, and I admire radical departures from all old lines. There may be method in your madness. "Show me." That which is considered the most absurd by earthly mortals, has always turned out to be possible. A man in a restaurant told me how you folks built a straight line, and proved that we are living on the inside of the concave surface of the earth. Now, just a small tract or card—something you show to inquisitive ones—will suit me; as I can grasp the scheme if your premises are sound.—* * * Cairo, Ill.

From Spanish Honduras.

EDITOR FLAMING SWORD:—Some unknown donor sent me a copy of THE FLAMING SWORD, of which journal you have the honor to be the editor. In it I noticed the advertisement of your book, Cellular Cosmogony, or the Earth a Concave Sphere. I am a long, long way from you, in this, the Bay of Spanish Honduras;

the best opportunities for communication being by transient vessels trading with fruits to Key West. I am a New Church missionary; and seeing the name of Swedenborg in your lovely paper, I have ventured to solicit that you would send me a copy. I am "progressive," and an earnest follower of good and truth.—Dr. D. M. J., Island Bonacea.

Found a Few Sword Leaves.

EDITOR FLAMING SWORD:—Please send me a sample copy of your paper, THE FLAMING SWORD. I have found a few leaves of it, but as they were from the middle of the paper, they did not contain your address.—H. H., Preston, Wash.

* * *

The World's News.

Oct. 31.—Terrific explosion of powder magazine at Nankin, China; many killed, and much property destroyed.—Last campaign lies now in circulation; candidates busy denying false reports and evading the truth!—Agoncillo issues a manifesto to the American people; asks for independence.—Rumblings of Carlist revolution in Spain.—Nov. 1.—Chicago officials charged with collusion with loan sharks.—Anna Gould's fortune placed by French courts under guardianship of her brother, Geo. J. Gould.—Minister Conger instructed to demand indemnity from China.—Porto Rico registers 110,000 voters.—Earthquake shocks in Florida.—Gen. Botha, Boer general, said to be invading Cape Colony with thousands of Boers, to be joined by irreconcilables outside of the Transvaal; Botha refuses British terms of surrender.—Nov. 2.—Bryan begins Chicago campaign.—Dowie says he is for McKinley.—Aguinaldo orders all American prisoners released.—Roosevelt is ending his campaign in New York.—Nov. 3.—Tammany leader reported weakening in New York campaign.—A Hawaiian judge declares that the Constitution does not follow the flag.—Thousands of Chicago democrats march in review before Bryan.—Wall street dull.—Spain takes measures to crush the Carlists.—100,000 New York republicans march six hours in the rain.—Nov. 4.—Anti-imperialist Carnegie decides to vote for McKinley; expresses fear that financial chaos would result from Bryan's election.—Chinese situation still hangs fire; powers haggling over terms.—Nov. 5. Steamer St. Paul disabled in mid-ocean.—Chicago Record mounts gigantic searchlight to signal election results.—Russia proposes to construct canal to connect Baltic and White seas.—Mob again attacks Dowie missionaries at Mansfield, O.—Both McKinley and Bryan confident of election.—Uncle Sam blows out his campaign torch, and prepares his ballot.—Nov. 6.—Election day!—Cuban constitutional convention in session; preparing for independence.—Flower show opens at Chicago auditorium.—Mob of 4,000 students

attacks Dowie in Edinburg; police interfere and restore order.—New York preachers praying for success of the gold standard ticket.—Election returns indicate landslide for McKinley; largest majority in the history of the nation; republicans claim over 300 votes in electoral college.

* * *

The Flaming Sword's Exchanges.

The Arena.—Perhaps the most lucid and important discussion of the Negro question that has appeared in an American periodical for many years, is the opening symposium of the November *Arena*; we shall watch it with interest as the discussion proceeds. Other subjects of this number are: A Psalm of Brotherhood; Direct Legislation in America; Prosperity Probed; also department features of editorial and reviews. Mr. B. O. Flower is now associated with Charles Brodie Patterson and John Emery McLean in the editorship of the *Arena*. 25 cents per copy. *Arena Co.*, Life Building, New York.

The Sphinx.—Reappears, after a silence of three months; bright as ever. A Configuration of the Heavens is an excellent contribution by Anna Pharos; it is a discussion of the mystery of the Sphinx in Egypt. On Some Ancient Prophecies, is interesting; also, Was Astrology the Parent of Astronomy? The Thebaic Calendar, or the Influence of the Sun in each degree of the Zodiac, suggests good and evil days for each month. \$3.00 a year; single number 30 cents. The Sphinx Company, Boston, Mass.

Leslie's Weekly.—The important question of the disfranchisement of the Negro in the southern states, is discussed in this week's issue of *Leslie's Weekly* by Judge Woodward of New York. A capital election illustration is on the opening page. Other illustrations include an excellent page of President McKinley and Roosevelt; the launching of Russia's latest battle-ship; the mysterious fire explosion at New York, and other interesting subjects.

Mind.—The November number is full of interesting subjects, ably discussed: Inspiration, by Rev. R. Heber Newton; the New Psychology; Fatalism of the Century; Christian Faith and the New Thought; An Analysis of Fate, etc. 20 cents a copy; \$2.00 yearly. Alliance Pub. Co., Life Building, New York City.

Star of the Magi.—A monthly journal of Occultism, Astrology, Astronomy, etc. The November number contains an illustrated article on squaring the circle, and we have read it with interest; it exposes some blunders made by modern mathematicians. \$1.00 yearly. 617 La Salle st., Chicago, Ill.

Health Culture.—October number contains many suggestions in lines of hygiene and physical training—articles by prominent physicians; it is an anti-drug medical journal for the people.—Monthly, \$1.00 a year. Health Culture Co., 503 Fifth ave., New York City.

Secular Science.—October number is excellent; contains articles on, How to Memorize; Choice of Pursuits; Art of Attainment; Essentials of True Art; Death to all creeds, etc. \$1.00 a year. Atlas Block, Chicago.

The American Mother.—Formerly the *New Crusade*; a monthly magazine devoted to home and family. Edited by Mary Wood-Allen, physician and author. \$1.00 a year. Ann Arbor, Mich.

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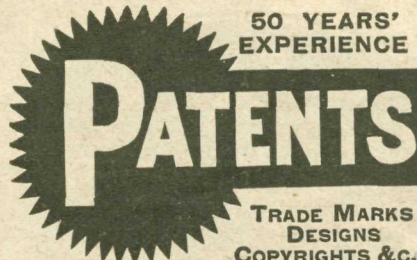
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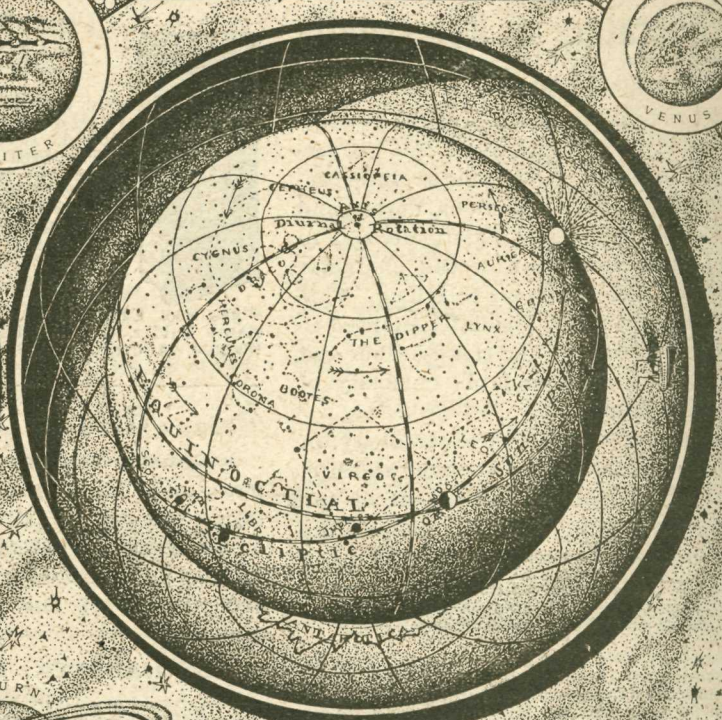
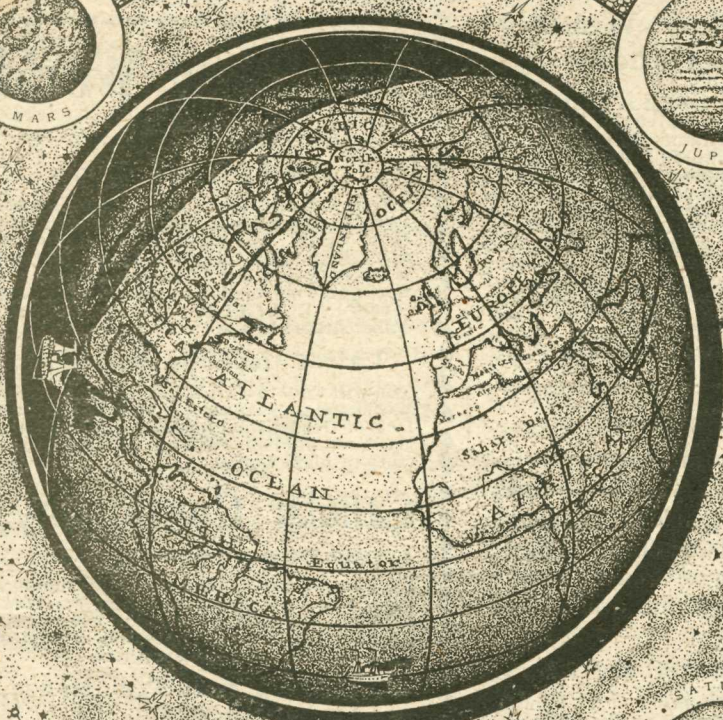
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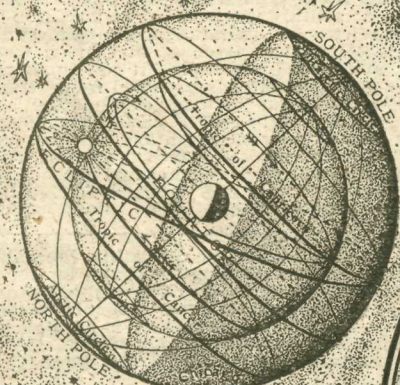
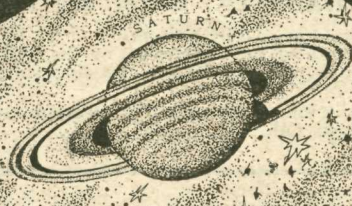
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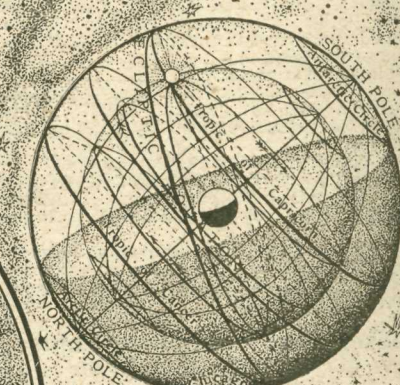
The Earth's Concave Surface

The Land Hemisphere.

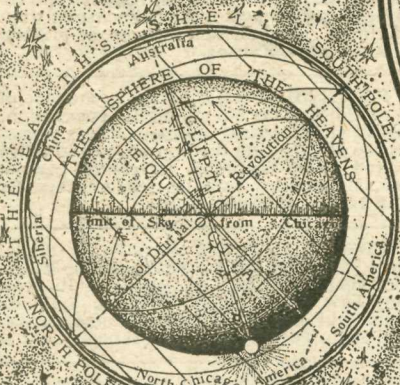
"In the Hollow of His Hand
The Heavens in the Earth."



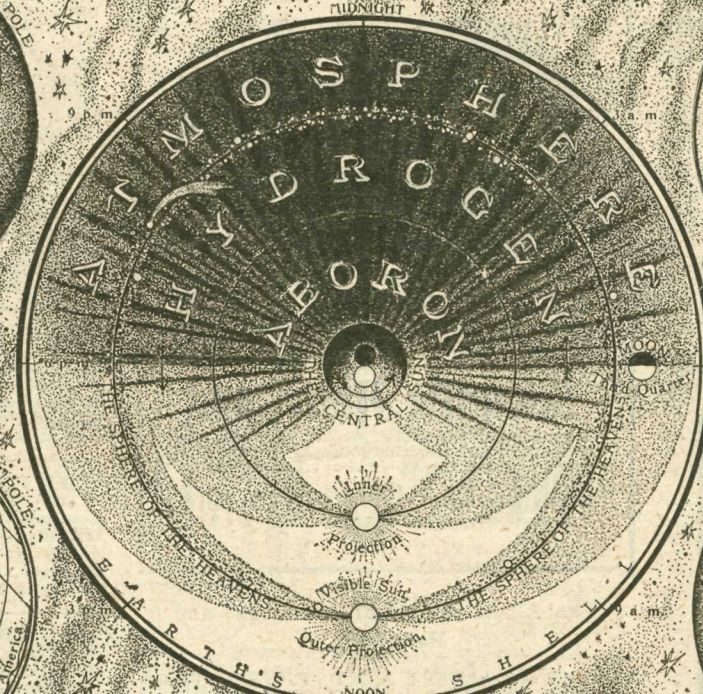
Summer Solstice, June 21.
Continuous Day at the North Pole, and Long
Night within the Antarctic Circle.



Winter Solstice, Dec. 21.
Continuous Day at the South Pole, and Long
Night within the Arctic Circle.

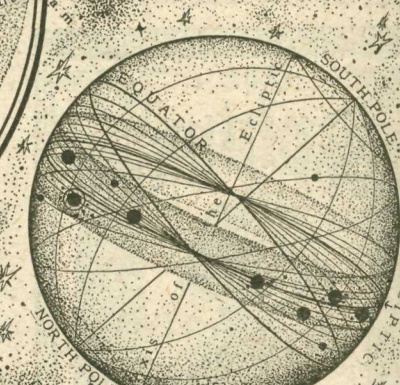


Actual Position of the Universe, and Tilt of Poles From Chicago



The Cause of Day and Night

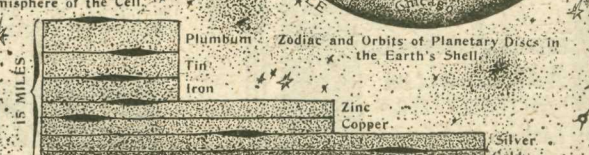
Cross-Sectional View of the Gigantic Electro-Magnetic Battery With the Sun as the Perpetual Pivot and Pole. The Southern Hemisphere of the Cell



Plumbum Zodiac and Orbits of Planetary Discs in the Earth's Shell



SECTIONAL VIEW of the Earth's Crust, 100 Miles in thickness, showing the Strata.



View of Metallic Strata or Firmament, showing Mercurial Discs between the Plates.

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